

2. ^aTe solicit the radiant
bounteous
surrounded by powers as a mountain
(by clouds),
the supporter of many,² — (we solicit him)
speedily
for renowned ³ food, rich in cattle, and
multiplied an
hundred and a thousand fold.
3. The vast firm mountains cannot
stop thee,
IXDRA* — whatever wealth thou wouldst
give to a
worshipper such as I, none can hinder
thee therein.⁴
4. By thine exploits and might
thou art a
warrior ; thou overpowerest all beings by
thy deeds
and prowess ; this hymn which the
Gotamas have
made,⁵ causes thee to turn hither for their
protection.
5. ⁶ LSDRA, by thy might thou extendest
beyond

¹ Sama Veda, II. 1. 1. 13. 2.

² Or " to be fed by the-offerings of many/³
*punibhojasam**

³ Sayana's explanatioa of *ksliumantam* is not
clear, but he
seems to take It as ^{ci} causing praises by means of
the children
•which it will produce,*⁷ *sabdaraniam, a-nena,*
putrddikam lakshyate ^
siotradini kurvdnarn. JZshuniardam rdjam occurs in
ii. 1. 10; 4. 8 ;
and is there explained *sabdacantam Izirtimantam.*
(Grassmann
expluics it as * nahrungsreich.') Sayana adds
that another in-
terpretation of the verse takes all the adjectives
as agreeing
%rith *rdj&m.*

⁴ Sama Yeda, I. 4. 1. 1. 4.

⁵ This seems the obvious meaning of the words *a*
twdyam arJca
uiaye ravartati yam G-oiama ajijanzn. But

Sayana, holding the
eternity of the Veda, explains the line, " this
hymn (or this
praiser; brings thee hither for their protection,
whom they have
made manifest (in their sacrifice)."

⁶ Sama Teda, I. 4. 1. 2. 10, but with *yo*,
Badobliya ^ and *ati*
viszr&m for *fa* | *antebhyas*, and *anu sicadhdm* ;
agreeing in the last
clause with *I. 81. o.*